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243 he came back, he at once made a sawah, and the
177 others saw that it was good. Now, everyone
788 plants at least one sawah. Formerly there were no sawah. This is an excellent case of acculturation via the hadj.

412 Formerly the people here did not use hoes
177 or shovels. These came in at the time of the Dutch entry. Before that they had an iron tipped digging stick only. There are no carts.
493 They thought about my proposal for a group to buy one as an investment for hiring. Perhaps there is too little money even to pay for a bicycle here.

352 There are no tables, chairs, or lamps, ex-
354 cept in rare houses like the kapitan's. The
178 only new thing is the kerosene wick, not the lamp. It is called pelita.

342 The house type has changed here from a
178 larger to a smaller structure, and many of the old style roofs are still to be seen.

291 Women now use bought cloth to make thin
178 kebaya. Formerly they made blouses of homespun, but these are all gone. Men and women still wear homespun sarongs. Men wear this alone and are usually bare above the waist. If a man wears a selendang, he is a big man. If he wears a shirt, this is really very slick attire. There were no shoes here at all before, and few now.

301 Men and women wore earrings before, the men
753 ones of gold (look like silver) which the pagans still wear, and the women ones of a different
[304] style. The assistant's ears are pierced, but this is no longer done to the boys, only to the girls. Beads are worn by men and women on festive occasions. These are great ceremonial objects and are worn by the people who are proud of them. If one is not entitled to them, he will become sick if he wears a string of beads.

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436 727 sionally one sees a ten sen ketip.[1] The Japanese took everything. They also probably melted down a lot of the coins. There is very 437 little barter here as they have so little merchandise as real surplus. If they need food badly, they may sell cloth in the mountains for some form of food.

● 493 [435] No one has a car. No one has ever owned a car here. And no one can drive. Buses are very little used. The fare to Ende is fl. 0.50.

429 614 622 The owner of all the land is the mosa laki mere of the kampong. He is thus the tuan tanah. Each family has its own house and garden land which is inherited. The parcels are in family units. Land is not sold, bought, or rented. There is also suku land, usually too far off in the hills (where the kampong lama of the suku is) to work. Thus the Odja suku has some in Rabu, but they never use it. The suku land in the kampong is under the giri tumba. Evidently there are no kepala suku, and thus no real suku property organization. This is because the mosa laki mere was formerly the kepala suku when the suku were localized. In the kampong, most of the suku land is that of Rewarangga, and indeed if one looks back far enough, all of the land in Roworeke belonged to Rewarangga suku. Note that the mosa laki mere is of Rewarangga. The Odja folk were given land for coming in and, for example, helping the Rewarangga in warfare. Thus it is possible, and evidently indeed usual, for incoming suku to get pieces of land from the mosa laki mere who is land master of the original suku.

[609] There is also undivided kampong land, and this may be developed by anyone with the consent of the mosa laki mere. Even outsiders may do this, for example, the people from Ende, who live in the kampong.

[1] [i.e., small silver coin --Analyst]

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622 the kepala kampong had put a hex on him. They
755 show the pagan beliefs more and more now. Later
[769] on I discussed the case with the assistant, and he said that I didn't understand why the blood situation had come about. Perhaps the dukun was right: it was a curse of the ancestors for unfulfilled duties to the ceremonial objects.

At Ndona, where there is a big church, school, etc., and in a rather clean kampong there is an enormous cement block on which is set a big flat stone from an old grave heap. There the assistant got off to get the dukun, who lives a one kilometer walk away. Great crowds from the church stood around the jeep and stared at me. He came back after awhile, and with him was a very old man with a chin beard. He had on an old sarong and headcloth. He had never been in a car before, and they had to tell him how to get in, which he did gingerly. He was almost blind. Then we went off to see the patient. When the old man got out I saw his baggage: a kris and a cloth with a lot of things in it, including a brass container. The assistant said that he was to stay with the patient for a week and treat him. If the sick man got better, he would have to give a feast and sacrifice an animal. The dukun is the last terrifically powerful one left in the whole area. When he dies, his children have learned
[759] only a part of his lore. It is too bad for the public health, because there are no doctors here, and it is better to have a dukun than no one. (Think of the psychological need.)

● 493 Then we went to the house of the kapitan, who luckily was not there. (We had met him on the way to Ende, with his new bicycle, which cost fl. 300.00.)

513 Boys sleep in separate houses. In this area
882 (are there others in the kampong elsewhere? there must be) it is a "bivak," i.e., a wall-

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[493] [492] The fact that there are no buses here is a big hindrance. However, the horses help for short runs. The assistant gives the travel 481 178 times on foot in the old days and now. It shows that they walk much faster now than before. The world is speeding up! It used to take a day to walk to Ruteng; now they do it in three hours!

829 789 609 In general there is no fear of the outside. In the old days they feared robbery and murder, as outsiders were fair game for such. Magical danger is only encountered in certain places which are well known.

776 784 There are many kinds of roro, or spirits, e.g., darat (tree), naga (house and kampong), potiwolo (woods). Although the others may be good or evil, the potiwolo are always wicked. They live in woods. For example, they live in the taboo grove on the way to Ruteng. Darat live there too. The potiwolo sneak up and hit their victims. Thus it is dangerous to go into the woods in such an area, and they never enter such a grove alone. The assistant tells that as a boy with his father he was afraid to enter this wooded area. These potiwolo look like men but have goat bodies. They have two arms but only one leg. They either run on all three, or hop along on the one leg. There are other local spirits, and the places where they live are avoided.

20 Formerly no letters were sent in this area at all, and even today, nearly none is written. There is no telephone here and no telegraph. There is a telephone and there are phonograms in Ruteng. There is no radio here. Letters come to Ruteng and stay there until the post office sees a man who happens to be going the right way. Then he passes the word along. A letter may take three months to be received. Even the phonogram I sent was delayed for two

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241 178 [493] plow came in only five years ago. Still, there are no wheeled vehicles. They cannot make them.

291 178 Fifty years ago men dressed only in loincloths. Only the rich had pants or sarongs. They also had shoulder cloths. There has been no change in the dress for women. They used the same kilt down to just below the knees as they use today. Now, however, more women dress in sarongs and kebaya. Pants, shirts, kebaya and sarongs are carefully kept for special events. They are really one's "best," and they are not plentiful. Nevertheless, nearly everyone owns something of this sort.

There is probably not a single pair of shoes in the two kampongs.

[287] Formerly, a long time ago, they used tapa. And in the Japanese time the people made tapa again. They also made wooden hats. The tapa making was pre-Dutch.

[301] [304] In remoter areas a few loincloths are still seen. So are earrings, rings, and bracelets (no leglets). Men never puncture the ear lobe.

302 301 292 The style of cutting the hair short for men came in only twenty years ago. Formerly the men were great for beads. Now they are of little importance. The festive ceremonial clothes I saw in Ruteng on the dancers are pusaka. They are mostly men's pusaka. The horns are made of buffalo hide.

304 178 Tattooing (tikam) is brand new. It came in only ten to fifteen years ago and is now going out. It was done by men who learned how, that's all. However, it is just about gone, and there were not very many people who had tattoos at any time.

304 178 562 881 Women always puncture their ear lobes. Both sexes file their teeth, and this must be done before marriage. Some young people (for example, the assistant) do not do this, but they

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304 say of such people that they "grew up in school."
178 This is still preserved by almost all others.
82 It must be done before marriage. Thus, the
881 kraeng did not have his teeth filed until he was twenty-five years old, just before marriage. Usually the teeth filing takes place much earlier, especially for the girls, who have theirs filed at about fourteen years. Formerly they filed the teeth down to the gums of both upper and lower teeth. Many of the people here still do this (I saw one young girl with only stumps left for teeth). The ordinary people do the filing. They used a stone before, but now they use an iron file. (I note that these people take to new tools very fast. They use all sorts at once. This means that there are no taboos on new techniques, and this should help.) Nowadays most people merely file their teeth even. And there is no feast.

There never was any cutting here.

439 Imports here include cloth, salt, tobacco and fish. Exports include stock, rattan and a few other wild products. There was not much business of this sort and never was. There are no markets. Formerly there was no money. Now it is plentiful. Formerly barter was the
436 only means of trade. Note: in 1942 the Dutch called in all silver and gave out only paper money. The Japanese thus easily took all the silver (the Dutch were invariably mistaken).

● 493 There are no cars here. There are three people in all Manggarai who could drive a car. None of these is here.

There is very little traveling done by car. The only autos are those of the traders (Chinese) and the government. Fifty per cent of the population have never ridden in an automobile.

178 The main change here is that formerly no out-
425 sider could buy land in the kampong. Now an